

III. (VI.)

The *R-isJii* and metre continued. The three first stanzas and the last are addressed to INDIRA.; the rest, to the HABUIS, or "Winds, with, or without, IKDEA.

1. The eireumstationed (inhabitants ©f the three ^arga XL worlds)* associate with (INDKA), the mighty (Sun), the indestriictiye (fire), the moving (wind)^ - and the lights that shine in the sky.¹³
2. They (the charioteers,) harness to his car 'his

^a The text has only.^an *tastJmshak*, those who are standing around. The *lo&atrayavartinah prdmntfh*, the living beings of the three worlds₅ is -the explanation, of the Scholiast.

^b Of the three first objects the text gives only the epithets

Iraddma, the mighty, to which *Sdyana* adds *Aditya*, the Sun ; *arusjidj* the non-injuring, to which Fire is supplied; and *cTiarat* the moving, an epithet of Wind. The last phrase is complete,-

rocJiante rocJiand divi. Sdyana¹ s additions are supported by a *Brahman*@, which explains the epithets as equivalent, severally, to *Adityaj Agni*, and *Ydyu |Asaii, i-d, Adityo IradJmaJi, ;** *Agfir* *vd arushah ;** Vdyur vai char an}* : we may, therefore, admit it. The

identification of *Indra* with the three implies, the Scholiast says, his supremacy ; — he is *paramaihoaryayukta* : but the text says

they join (*ymj&nti*) | and it does not appear, 'exactly₃
whom; for
Indra is not named.. As the following stanzas show,
however,
that the hymn is addressed to *Indra*, he may }>e
allowed to keep
, Ms pkce as- essentially one with the SUB, fire,
wind, and the,